

# ‘Eid prayer during quarantine and pandemic

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*26 Ramadaan, 1441*



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# Contents

1	The ruling regarding ‘eid prayer	2
2	The obligation to be at home due to a pandemic is comparable to missing the ‘eid prayer with the Imaam and therefore the community	3
3	The ruling regarding the ‘eid prayer within the residences ( <i>for the sick, the women, etc.</i> )	4
4	Praying like the prayer of the Imaam	5
5	Praying four <i>raka‘aat</i> instead of two <i>raka‘aat</i>	10
6	Silent recitation during the prayer	13
7	The <i>khutbah</i> is not a condition of the ‘eid prayer	14
8	Conclusion	15

# The ruling regarding ‘eid prayer

Imaam al-Bukhaariy said in his Kitaab of the two ‘eids:

## بَابُ خُرُوجِ النِّسَاءِ وَالْحَيِّضِ إِلَى الْمُصَلَّى

Chapter of the women and the menstruating (women) who go out to the *musallaa* (not a *masjid*, but a general prayer area)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: أَمَرْنَا أَنْ نُخْرَجَ، الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ. وَعَنْ أَيُّوبَ عَنْ حَفْصَةَ بِنَحْوِهِ. وَزَادَ فِي حَدِيثِ حَفْصَةَ قَالَتْ أَوْ قَالَتْ الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ وَيَعْتَزِلْنَ الْحَيِّضُ الْمُصَلَّى

Umm ‘Atiyyah said:

“We were ordered to bring ourselves out, the matured women and the virgins.”

In the version of Hafsah (*bint Sireen*), she (*Umm ‘Atiyyah*) said:

“The matured women and the virgins, but the menstruating (women) were not to set foot in the *musallaa*”

So it is clear that the ruling of the ‘eid prayer behind the Imaam with the community is obligatory upon each individual muslim, since women and menstruating women had to come out of their residences. The **commandment** that everyone had to go out during the ‘eid prayer cannot be disproved or invalidated.

## The obligation to be at home due to a pandemic is comparable to missing the ‘eid prayer with the Imaam and therefore the community

The obligation that one should stay at home is clear. Furthermore, one might incur hefty fines by being together with a small group outside the house. More importantly, the authorities can disrupt the prayer which is obligatory and a Right from Allah, whereby the prayer can be left unfinished. Hence endangering oneself and others, incurring hefty fines and more importantly leaving an obligatory prayer unfinished. It is true that the ‘eid prayer ought to be done in an open field, but we are currently in a situation where it is unwise to put ourselves and others in danger.

There is no single text from the *Sunnah* of Allah’s Messenger (*salla Allahu ‘alayhi wa sallam, peace and blessings be upon him*) in which it is established that one ought to make up for the ‘eid prayer. And this position, i.e. the position where one does not need to make up a missed ‘eid prayer, is the position of Abi Haneefah. But the majority of the Imaams agreed that there is some form of compensation. Furthermore, there is no single text from the companions of Allah’s Messenger (*salla Allahu ‘alayhi wa sallam, peace and blessings be upon him*) where they say that one should not make up for it. To the contrary, all their texts encourage us to make up for what is escaped from us.

## The ruling regarding the ‘eid prayer within the residences (*for the sick, the women, etc.*)

Imaam Ibn Rajab wrote in his [Fath al-Baariy 9/81 - 82] that the differences of opinions regarding this are based upon the raised conditions, namely:

- The number of people present for the prayer.
- A separate establishment or (*general*) prayer area for the prayer.
- The permission of the leader (*to pray a separate ‘eid prayer from the rest of the people of the land*).

Those (scholars) who were of the opinion that the aforementioned points are not to be counted as conditions, allowed the people to pray in their residences. And one should pray like the prayer behind the Imaam of the land or the community.

Those who were of the opinion that the number of people present and the permission of the leader are to be counted as conditions, say that people ought to pray two or four *raka‘aat* (prayer units) within their residences, without the multiple *takbiraat* (i.e. the repetitive mention of *Allaahu Akbar*, *Allah is the Greatest*, while standing in prayer).

# Praying like the prayer of the Imaam

This means that one ought to:

- maintain the same number of *raka'aat* (which is two).
- maintain the same number of *takbiraat*, which would be seven in the first *raka'ah* (prayer unit) and five in the second *raka'ah*.
- maintain the loud recitation of the Qur'aan while standing in the prayer.
- maintain the same number of *tasleem* (the salaam at the end of each prayer). One knows how many salaam's the Imaam of the community would perform.

An evidence for this position is the *riwaayah* of Anas bin Maalik, from [Musannaf 'Abdurrazzaaq]

٥٨٥٥ - عَنْ هُشَيْمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ جَدِّهِ أَنَسِ بْنِ مَالِكٍ أَنَّهُ كَانَ يَكُونُ فِي مَنْزِلِهِ بِالزَّائِيَةِ، فَإِذَا لَمْ يَشْهَدْ الْعِيدَ بِالْبَصْرَةِ جَمَعَ أَهْلَهُ وَوَلَدَهُ وَمَوَالِيَهُ، ثُمَّ يَأْمُرُ مَوْلَاهُ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ فَصَلَّى بِهِمْ رَكْعَتَيْنِ

5855 - 'Ubaydullaah bin Abu Bakr bin Anas narrated from his grandfather, Anas bin Maalik, that he was in his residence, in a *zaawiyah* (a prayer room). When he was unable to observe the 'eid (prayer) in Basrah (city in Iraq), then he would gather his household, his sons and his slaves. He would then order his slave 'Abdallaah bin Abi 'Utbah to lead them with two (*raka'atayn*).

This narration is *Saheeh*, Authentically ascribed to Anas.

Imaam Ibn Rajab explained in his [Fath al-Baariy 9/76] that it was not the case that Anas missed the 'eid prayer, but he lived far outside the city (*Basrah was the nearest city to his house*).

Another evidence for this position is the *riwaayah* of 'Ataa' from [Musannaf bin Abi Shaybah]:

٥٨٠٢ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: يُصَلِّي  
رَكْعَتَيْنِ وَيَكْبِّرُ

5802 - 'Ataa' said:

“One should pray two (*rak'atayn*) and should perform  
the *takbir* (like the Imaam)”

'Ataa' (bin Abi Rabaah), died in 115 H., was the student of 'Aa'ishah, Umm Salamah, Umm Haani', Abu Hurayrah, Ibn 'Abbaas, Hakeem bin Hizaam, Raafi' bin Khadeej, Zayd bin Arqam and many more of the first generation, the direct students of Allah's Messenger (*salla Allahu 'alayhi wa sallam, peace and blessings be upon him*) and the true masters of the Arabic language. He was also a Mufti of the *Haram* (Makkah).

Another evidence for this position is the *riwaayah* of al-Hasan al-Basriy from [Musannaf bin Abi Shaybah]:

٥٨٠٧ - حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنِ الْحَسَنِ، قَالَ: يُصَلِّي مِثْلَ صَلَاةِ الْإِمَامِ

5807 - Al-Hasan al-Basriy said:

“One prays like the Imaam's prayer.”

Al-Hasan al-Basriy, died in 110 H., was the student of an immense number of the companions of Allah's Messenger (*salla Allahu 'alayhi wa sallam, peace and blessings be upon him*) and an immense number of the second generation. The Islamic knowledge that this man had, was from the best generations mankind has ever witnessed.

Another evidence for this position is the *riwaayah* of Ibraaheem an-Nakha'iy from [Musannaf bin Abi Shaybah]:

٥٨٠٨ - حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا فَاتَتْكَ  
الصَّلَاةُ مَعَ الْإِمَامِ، فَصَلِّ مِثْلَ صَلَاتِهِ. قَالَ إِبْرَاهِيمُ: وَإِذَا اسْتَقْبَلَ النَّاسُ  
رَاجِعِينَ، فَلْتَدْخُلْ أَدْنَى مَسْجِدٍ، ثُمَّ فَلْتَصِلْ صَلَاةَ الْإِمَامِ، وَمَنْ لَا يَخْرُجُ إِلَى  
الْعِيدِ، فَلْيَصِلْ مِثْلَ صَلَاةِ الْإِمَامِ

5808 - Ibraaheem (an-Nakha'iy) said:

“If the prayer with the Imaam escaped you, then pray like his prayer (i.e. *Imaam's prayer*).”

Ibraaheem said:

“If you see people returning (i.e. from the *musallaa*), then enter the nearest *masjid* (mosque) and pray the Imaam's prayer. As for the one who does not go out to the 'eid (i.e. prayer), then pray like the Imaam's prayer.”

Ibraaheem an-Nakha'iy, died in 94 H. or 96 H., was a *Faqeeh* of 'Iraaq (master of Islamic jurisprudence), a *Haafidh* (guardian of the narrations) and he met many companions of Allah's Messenger (*salla Allahu 'alayhi wa sallem*) and was a student of many great scholars from the second generation.

Another evidence for this position is also the *riwaayah* of Muhammad bin Sireen from [Musannaf bin Abi Shaybah]:

٥٨١١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْمُحَارِبِيُّ، عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، فِي الَّذِي  
يَفُوتُهُ الْعِيدُ قَالَ: كَانَ يُسْتَحَبُّ أَنْ يُصَلِّيَ مِثْلَ صَلَاةِ الْإِمَامِ، وَإِنْ عَلِمَ مَا  
قَرَأَ بِهِ الْإِمَامُ، قَرَأَ بِهِ



Muhammad bin Sireen said about the one whose ‘eid escaped him:

**“It is preferable that one prays like the Imaam’s prayer,  
and if one knows what was recited by the Imaam, then  
one should recite it (i.e.in the prayer).”**

Muhammad bin Sireen, died in 110 H. (*around 100 days after al-Hasan’s death*), like al-Hasan al-Basriy was a student of an immense number of the companions of Allah’s Messenger (*salla Allahu ‘alayhi wa sallam, peace and blessings be upon him*). The Islamic knowledge that this man had was from the best generations mankind has ever seen.

This is also the position of Imaam al-Bukhaariy. Since he mentioned narrations which confirm this in the Kitaab of the two ‘eids of Saheeh al-Bukhaariy:

### بَابُ إِذَا فَاتَهُ الْعِيدُ يُصَلِّي رَكْعَتَيْنِ

**Chapter:** If the ‘eid (i.e. the prayer) is missed, then one prays two *rak‘atayn*.

وَكَذَلِكَ النِّسَاءُ، وَمَنْ كَانَ فِي الْبُيُوتِ وَالْقَرَى لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: هَذَا عِيدُنَا أَهْلَ الْإِسْلَامِ

(*Imaam al-Bukhaariy further elaborated*) And thus the women as well, and whoever was in their residence or village (far from the masses of the city), due to the Nabi’s saying (*salla Allahu ‘alayhi wa sallam, peace and blessings be upon him*):

**“This is our ‘eid (Islamic Festival), people of Islaam!”**

وَأَمَرَ أَنَسُ بْنُ مَالِكٍ مَوْلَاهُمْ ابْنَ أَبِي عُتْبَةَ بِالزَّائِيَةِ، فَجَمَعَ أَهْلَهُ وَبَنِيهِ، وَصَلَّى  
كَصَلَاةِ أَهْلِ الْمِصْرِ وَتَكْبِيرِهِمْ.

(*Imaam al-Bukhaariy further elaborated*) And Anas bin Maalik ordered Ibn Abi ‘Utbah, the slave of the household, (to lead the prayer) in the *zaawiyah* (prayer room in Anas’ residence) and gathered his household and sons and prayed like the people of the land and (imitate) their *takbir*.

وَقَالَ عِكْرِمَةُ أَهْلُ السَّوَادِ يَجْتَمِعُونَ فِي الْعِيدِ يُصَلُّونَ رَكْعَتَيْنِ كَمَا يَصْنَعُ  
الْإِمَامُ.

(*Imaam al-Bukhaariy further elaborated*) And ‘Ikrimah said:

“The people of the *sawaad* (villages) gather during ‘eid and they pray two *rak‘atayn* like what the Imaam does.”

وَقَالَ عَطَاءٌ إِذَا فَاتَهُ الْعِيدُ صَلَّى رَكْعَتَيْنِ

(*Imaam al-Bukhaariy further elaborated*) And ‘Ataa’ said:

“If the ‘eid (*prayer*) is missed, then pray two *rak‘atayn*.”

This is also a position of Imaam Ahmad, which is mentioned by Imaam Ibn Rajab in his [**Fath al-Baariy 9/77**]. Therein it is mentioned that he (Imaam Ahmad) allowed the person to choose whether he would like to pray two *rak‘atayn* or four *raka‘aat*. And this is also the position of Imaam ath-Thawriy.

Imaam Abu ‘Abdillaah Muhammad bin Ismaa‘eel al-Bukhaariy, died in 256 H., was the king of Hadeeth Sciences and Fiqh. Imaam Abu ‘Abdillaah Ahmad bin Hanbal, died in 241 H., was also a great master of Hadeeth Sciences and Fiqh and he persisted and persevered upon the truth. Imaam Sufyaan ath-Thawriy, died sometime after 160 H., was the king of Hadeeth Sciences and Fiqh of his time.

## Praying four *raka‘aat* instead of two *raka‘aat*

This position includes that:

- one does not pray the Imaam’s prayer.
- one does not imitate the *takbir* of the Imaam.
- this is a separate make-up prayer.

This position is mainly supported by the *riwaayah* of Ibn Mas‘ood from [Musannaf Ibn Abi Shaybah] and others:

٥٧٩٩ - حَدَّثَنَا أَبُو بَكْرِ قَالَ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ، قَالَ: يُصَلِّي أَرْبَعًا

‘Abdullaah bin Mas‘ood said:

“One prays four (*raka‘aat*).”

- Ash-Sha‘biy never heard from ‘Abdillaah bin Mas‘ood [al-Maraseel of Ibn Abi Haatim 1/160/591].

Another *riwaayah* of Ibn Mas‘ood:

٥٨٠٠ - حَدَّثَنَا هُشَيْمٌ، وَحَفْصٌ، عَنْ حَجَّاجٍ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ قَالَ عَبْدُ اللَّهِ: مَنْ فَاتَهُ الْعِيدُ فَلْيُصَلِّ أَرْبَعًا

‘Abdullaah bin Mas‘ood said:

“Whoever missed the ‘eid (prayer), then he prays four (*raka‘aat*).”

- Hajjaaj who is mentioned here, is Hajjaaj bin Arttaah al-Koofiy, whereby Hafs and Hushaym were indeed his students. He is declared to be weak in the Hadeeth by many Imaams of Hadeeth, such as:
  - Ad-Daaraqutniy in his [**‘Ilal 5/151, 5/347, 6/123, 210, Sunan 1/79, 1/327, 405, 2/108, 155, 207, 3/253, 4/250**]
  - Ibn ‘Adiy in his [**al-Kaamil fi Dhu‘afaa’ ar-Rijaal 406**] mentioned the judgements of the Imaams of Hadeeth such as Imaam Yahyaa bin Ma‘een, an-Nasaaiy and others.
  - Ahmad in [**Suäalaat al-Maymooniy 491, Dhu‘afaa’ al-‘Uqayliy 342, al-Jarh wa-t-Ta‘deel by Ibn Abi Haatim 3/673**]
  - Ibn Hibbaan in his [**al-Majrooheen 1/220**] mentioned the judgements of the Imaams of Hadeeth such as Ibn al-Mubaarak, Yahyaa al-Qattaa, Ibn Mahdiy, Yahyaa bin Ma‘een en Ahmad bin Hanbal.

Imaam Ibn Rajab wrote in his [**Fath al-Baariy 9/77**] that Ibn al-Mundzir declared the *aathaar* of Ibn Mas‘ood regarding this issue to be weak, but that this is incorrect because it came by way of authentic chains. Yet, he himself did not give an authentic chain of this narration from Ibn Mas‘ood pertaining to this issue.

An evidence for this position is the saying of ash-Sha‘biy from [**Musannaf bin Abi Shaybah**]:

٥٨٠١ - حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: يُصَلِّي أَرْبَعًا

Ash-Sha‘biy said:

“One prays four (*raka'at*).”

This is also the position of Imaam Ahmad as is narrated by Imaam Abi Dawud in his [**Masaail of Imaam Ahmad 1/87**]:

قُلْتُ لِأَحْمَدَ: إِذَا فَاتَهُ الْعِيدُ كَمْ يُصَلِّي؟ قَالَ: أَرْبَعًا

I (Abu Dawud) asked Ahmad: If the ‘eid is missed, how many should one pray? He said: **four**.

This is also the position of Imaam Ishaq bin Rahooyah, narrated by al-Kawsaj in his [Masaail of Imaam Ahmad and Ishaq 2/769/400]:

قال إسحاق: إن كان في الجبان فيصل في ركعتين كما صلى الإمام يكبر، وإن لم يصل في الجبان صلى أربعاً

Ishaq said: “ If he was in an open field (a general prayer area, just like the desert), then he prays two *rak'atayn* like the Imaam prayed and he performs the *takbir*. And if he does not pray in an open field, then he prays four (*raka'at*). ”

## Silent recitation during the prayer

Imaam Ibn Rajab mentioned in his [**Fath al-Baariy 9/76 - 77**] that there is a group of scholars who hold the opinion that one should not recite out loud during the prayer, except if one is in a *jamaa'ah*, i.e. leading the prayer. And he mentioned a *riwaayah* of Imaam Ahmad, from the narration of Ismaa'eel bin Sa'eed that one should not recite out loud when solitary. This position holds for those who pray two and four *raka'aat*.

# The *khutbah* is not a condition of the ‘eid prayer

According to all four schools of thought:

- **Hanafis:** al-Bahr ar-Raaïq of Ibn Nujaym 2/174 – 175, Haashiya of Ibn ‘Aabideen 2/175.
- **Maalikis:** Manh al-Jaleel of Ibn ‘Illeesh 1/466, Haashiya ad-Dasuqiy 1/400.
- **Shaafi‘iys:** al-Majmoo‘ of an-Nawawiy 5/21 – 22, al-Muhtaaj of ash-Shirbeeniy 1/311.
- **Hanbalis:** Kashaaf al-Qinaa‘ of al-Bayhaqiy 2/56, al-Insaaf of al-Mardaawiy 2/302.

there is a consensus that the *khutbah* of the ‘eid prayer is a voluntary deed. This is also made clear by the Hadeeth of ‘Abdullaah bin as-Saaïb ([**Sunan an-Nasaaïy 1571**]) whereby the people were given a choice to sit and listen to the *khutbah* or to leave.

## Conclusion

The most obvious position is that one ought to perform the prayer like the Imaam performed the prayer, without the *khutbah* after the prayer. In this case, the *takbir* would consist of seven in the first *raka'ah* and five in the second. And in both *rak'atayn* one should recite out loud just like the Imaam recites out loud. One should also read the most beloved *surah* combination from the Sunnah (*Surah Qaf* and *al-Qamar* or *Surah al-A'laa* and *al-Ghaashiyah*, in the first and second *raka'ah* respectively). Most of us know the number of *tasleem* our local Imaam would perform, hence we should emulate that. This position is the position of great names such as Anas bin Maalik, 'Ataa', 'Ikrimah, Al-Hasan al-Basriy, Muhammad bin Sireen, Ibraaheem an-Nakha'iy, a *riwaayah* of Imaam Ahmad and Imaam al-Bukhaariy.

Furthermore the conditions mentioned by Imaam Ibn Rajab which were brought out by certain scholars cannot be taken into account, especially since the 'eid prayer is an individual obligation.

Prior to the prayer, know that there is no *adzaan* nor *iqaamah*. Hence there can never be *adzaan* nor *iqaamah* when praying the 'eid prayer in your residences. Nor is there a prayer right before the 'eid prayer, the Hadeeth of Abu Mas'ood ([**Sunan an-Nasaaiy 1561**]) is clear regarding this, namely that one should not pray any prayer after the *fajr* prayer before the Imaam.

And Allah Knows Best.